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many works of this nature. Nine well-executed illustrations add to the work.

A few misprints occur here and there, and some misplaced accents, but in general the mechanical appearance of the volume is excellent. The word "savage" is misused (p. vii), and the word "monk" is wrongly used in several instances for friar (pp. 87, 89). But Professor Bolton is sure of his facts, and the book will be classed as authoritative. It brings into a single volume the salient features of Spanish history north of the Rio Grande, and because of that fact should be read widely. If the plans of the editors of the series of which it forms a part permit, it should be issued also as a separate volume. It is of interest to note that as first submitted to the general editor, the work was considered too long and reduction and revision became necessary. In this the author was aided by Miss Constance L. Skinner.

JAMES ALEXANDER ROBERTSON.

Source Book and Bibliographical Guide for American Church History. By PETER G. MODE, A.M., Ph.D., Assistant Professor of Church History in the Divinity School of the University of Chicago. (Menasha, Wis.: George Banta Publishing Company. 1921. Pp. xxiv, 735. \$4.50.)

DR. MODE'S publication is eventful for all students of American religious history. We have had good denominational histories but no adequate total survey. The chapter divisions, the bibliographies and documents of this new work must stimulate and found attempts at this total view—and when at last all these *disjecta membra* are co-ordinated and interpreted in relation to political, economic, and philosophical history we shall have a story of spiritual process and movement that will help to define and to determine American life.

As a bibliographical guide the book is of the greatest service. To each chapter dealing with a distinct topic (e.g., the Great Awakening, Methodism, its Rise and Organization, the Christianizing of the Indians) is prefixed a list of books in chronological order and also a most welcome array of references to periodical articles. Heaven grant that our libraries may try to meet the test of such a bibliography! Doubtless many a student will suggest additions to it, but the reviewer will only allow himself to regret the absence of foreign works like Nippold's *Amerikanische Kirchengeschichte*, Wilhelm Müller's *Das Religiöse Leben in Amerika*, Houtin's *L'Américanisme*, and Eduard Meyer's *Ursprung und Geschichte der Mormonen*. What a foreigner selects as interesting and characteristic is helpful to the native observer.

With regard to the illustrative source-material here printed the first word is one of gratitude for the variety and pertinency of documents, many of which are not easily accessible. Naturally the colonial period has been more thoroughly studied hitherto and the selections here are in

general very satisfactory, though here, as everywhere, certain preferences must be disappointed. It is, for example, a misfortune not to have the popular response to Whitefield's first tour in New England illustrated by the Nathan Cole manuscript printed in George Leon Walker's *Some Aspects of the Religious Life of New England*. In the nineteenth century the topics which loom large in the selections are the church extension westward, the agitations over slavery, the consequent disruption of denominations, and the federative tendencies following the Civil War, with the recent culmination of concerted practical effort through the Federal Council of the Churches of Christ. All this is excellent but insufficient. The name of Theodore Parker occurs only in connection with the topic of antislavery. That illustrates the subordination of the whole matter of religious thought to the interests of practical activities. We cannot from these materials tell the rest of the story: the effect of the Great Awakening in breaking up doctrinal uniformity, the sudden invasion of scepticism in the French and Indian War, the undermining of old theology by the new views of human nature current in the political discussions of the Revolutionary period, the reaction against the French Revolution resulting in a revived orthodoxy with the exclusion of liberal elements, the ardor for religious social experiments in the second quarter of the nineteenth century (Brook Farm, the Hopedale Community, the Rappists), Transcendentalism, Mercersburg Theology, Episcopalian Neo-Athanasianism, the New Thought Movement. These are also conspicuous matters and belong to one process, doubtless a complex one and operative only in the more alert and progressive elements in society. Possibly Dr. Mode's source-book will evolve through later elaboration and include more of this.

Great labor has gone into this book but not much into the index, which is scant and curious. Whoever has been grateful for the excellent index in Paetow's *Guide to the Study of Medieval History* will lament the brevity and capriciousness of this one.

FRANCIS A. CHRISTIE.

Economic Development of the United States. By ISAAC LIPPINCOTT, Ph.D., Professor of Economic Resources, Washington University. (New York and London: D. Appleton and Company. 1921. Pp. xvi, 691. \$3.50.)

AMERICAN economic history has been recognized only recently in the United States as a school subject, and teachers and text-book writers have been feeling their way in this field of instruction with some caution. About fifteen years ago Professor Bogart and Professor Coman issued volumes on the subject which were in most respects excellent, although they were pioneer works. The present season, when economic problems are forcing themselves more insistently upon the attention of the people than usual, two new text-books have appeared, by Professor Van Metre and by Professor Lippincott, which embody both later facts and later